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31 1st June 1959.

Sri T. Elumalai

Madras.

Annihilate desires. Kill
the cravings. Control the
senses. Annihilate the
mind. Slay egoism.

Learn to discriminate. Learn
to obey. Learn to be humble.
Learn to give. Learn to share.
Learn to fix the mind. Learn
to be content and in joy.
Learn to adapt. Learn
to sleep. Learn to meditate.
This is the secret of Jivani life.
May God bless Sri Sivananda

RELIGIOUS CALENDAR

(SIVANANDANAGAR)

(June 21 to July 20)

JULY

- 1 Ekadasi
- 3 Pradosha Puja;
Eleventh Anniversary
of the Yoga-Vedanta
Forest Academy
- 5/6 Amavasya
- 16 Ekadasi;
Chaturmasya begins;
Dakshinayana begins
- 17 Pradosha Puja
- 20 Guru Purnima;
Vyasa Puja



DIVINE LIFE

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The Cosmic Presence

(From the "Zend Avesta," by Sri Ganga Mah, West Germany)

I am no God so far away
Sitting on a throne above;
In All I am! My power is
In every soul, so full of love;
I am the sunbeam, giving life
To green woods, to the yellow field;
I am the soft wind in the morn
To which the flowers gently yield;
I am the white floating cloud
And holy tears of fresh cool rain;
I am the silvery song of brooks,
In meadows and along the lane;
I am the seed that's coming out
In golden sunshine, here to stir;
I am the trembling of the leaves,
The joyous warbling of the bird;
The power in all that's growing am I,
Creating perfection, abundance supreme,

And everything that makes life serene;
The holy ardour of love am I
That joins the hearts with burning flame,
The smiling of the children sweet,
The merry laughter in their game;
Beauty am I that brightens men's life,
Rejoicing every eye and ear;
The radiant light of hope am I,
Man's solace, that frees him from fear;
The goal of all his thoughts am I,
The power of his striving will,
The silent question, purest quest,
The answer that makes one's mind still;
I am the everlasting peace,
The Great Unknown, the Holy Lord,
The rhythm of the world's creative force,—
Men call me God.

Spiritual Quest in Hinduism

(Dr. S. Radhakrishnan)

All the religions owe their inspiration to the personal insights of their prophet-founders. The Hindu religion, for example, is characterized by its adherence to fact. In its pure form, at any rate, it never leaned as heavily as other religions do on authority. It is not a 'founded' religion, nor does it centre round historical events. Its distinctive characteristic has been its insistence on the

inward life of Spirit. To know, possess and be the Spirit in this physical frame, to convert an obscure, plodding mentality into clear spiritual illumination, to build peace and self-existent freedom in the stress of emotional satisfaction and sufferings, to discover and realize the life divine in a body subject to sickness and death,—has been the constant aim of the Hindu religious endeavour.

The Hindus look back to the Vedic period as the epoch of their founders. The Veda, the wisdom, is the accepted name for the highest spiritual truth which the human mind is capable of grasping. It is the work of the Rishis or the seers. The truths of the Rishis are not evolved as the result of logical reasoning or systematic philosophy but they are the products of spiritual intuition, Dristi or vision. The Rishis are not so much the authors of the truths recorded in the Vedas as the seers

who were able to discern the eternal truths by raising their life-spirit to the plane of the universal Spirit. They are the pioneer researchers in the realm of Spirit, who saw more in the world than their fellow-men. Their utterances are based not on transitory vision but on a continuous experience of resident life and power. When the Vedas are regarded as the highest authority, all that is meant is that the most exacting of all authorities is the authority of facts.

Thus Spake the Master

(From the Epistles of Sri Swami Sivananda)

True knowledge is spiritual consciousness. It is awareness of one's real nature. Knowledge means right discernment or correct evaluation, wisdom, and a perfect understanding of oneself and of others.

Beauty is essentially spiritual. Real beauty lies in one's heart. It is in one's character. Beauty dwells in purity. Beauty shines in virtues.

Love is a refined, innate sense of oneness with the entire creation. Love is self-denial, selflessness. Love is sacredness of heart. Love is unrestricted goodwill, mercy, compassion and tolerance. Love is absence of sensuality.

The body is not everything. There is something which is vitally important, which dwells in the body. It is the spirit of man. Though identical with the cosmic Spirit, it is individualized by the Karmas of the individual soul. The body passes away; the spirit lives. The individuality of the spirit is there as long as the body lasts; then it ought to return back to and dissolve itself in its original source, unless, of course, it is drawn back by its associated Karmas into another embodiment, in order to reap them.

Everything passeth away. Nothing ever is to accompany man except his Karmas, when the body is cast off. Hence, as long as man lives, he should live amicably, with love and goodwill towards all, hurting no one in any manner, coveting no worldly riches, without being jealous of the prosperity and the welfare of others, with more of kindness and mental charity, forgiveness

and tolerance, with detachment to mundane objects and dissociation of the ego from one's actions, while taking care to acquire no new Karmas as one works out the already accomplished ones.

There is no compromise in the spiritual path, between its fundamental ideals and their contradictions. But if there is true repentance, and if one strives to abide by right principles, no one need be blamed for ever. The worst hypocrites are those who live like worldly-minded sensualists even after taking to the spiritual path. If one has a strong urge and will, wisdom and determination, to tread the path of renunciation, which demands perfect purity and self-denial, then one is welcome to join the brotherhood of monks. But one should allow oneself a fairly long probation, after which one might decide accordingly. Without perfect and perpetual self-discipline, there is every likelihood of one's becoming a disgrace to the order.

With a little of contentment, discrimination, devotion to God and self-surrender to His Will, with a little of detachment and non-expectation of anything from anyone, with an attitude of prayerfulness and abiding by the dictates of one's conscience, with unshakable faith in one's spiritual principles and code of conduct and evaluation, —life becomes easier, worthier and happier.

If you have difficulties, you should look to the cause first. The real trouble lies in ignoring the cause. If the cause is remedied, difficulties become less, or rather accidental. The world is

a great school where people are given the amplest of opportunities to mend and mould themselves into better individuals.

No one is born perfect. There are possibilities for everyone to improve oneself. Trials and difficulties ought to make one a better individual, rather than create complexes and constrict the mind and heart.

Guru's grace is always with the disciples, unreserved and unconditioned. It depends, however, on the self-discipline, faith and purity of the disciples whether to make use of this grace or not. Guru resides in the hearts of his disciples. Some are aware of this and some are not. The living presence of the Guru within is the best asset of the disciple.

No life is ever a continuous smooth flow. There will naturally be ups and downs in one's spiritual fervour, attitude towards worldly values, circumstances, and so on. But the devotee does not mind all these. He keeps the goal before him and plays his part as an instrument in the hands of God, detachedly, rightly, justly, efficiently, and peacefully.

There is no greater curse than shamelessness. When one becomes heedless to the susceptibilities of refinement, human dignity and moral principles, let alone spiritual propensities, one debases oneself to the level of an animal.

Nothing ever succeeds like success, and nothing fails like failure. But there is an end to everything.

The Logic of the Heart

(Sri Sudhakar Dikshit, Bombay)

Le coeur a ses raisons que la raison ne connaît point—"the heart has its own logic and its own reasons of which the mind knows nothing." Deep in human feeling somewhere is hidden the noumenon that inspires man with an overpowering attraction and awe for the beautiful. It causes an awareness which reveals itself through a complex of emotions that form the fountainhead of all truly artistic creations as well as the mystic experience of Bhakti. The metaphysical problems of philosophy arise in the mind, not in the heart, which feels but does not, and cannot, analyze. The heart is not concerned with cognition, but with feeling. The function of cognition is to define an object as it is; the function of feeling is to tell what the object means to us.

Modern man has forced his heart to abdicate and enthroned the head in its place. The emotional life of the modern man is slain by his own intellect. Therefore, his evaluation is limited to names and forms and ignores the spirit. How often we meet men and women who, though highly educated and cultured, spurn the mystic and the idealistic in human attitudes. They are unable to comprehend the spirit and their inquiry begins and ends only with formal material considerations. The thought-

processes of the world today are under the undisputed sway of intellectual logic and analysis. Everything has to be proved by methods cognitive or scientific, inferential or referential and others of the same fact-finding variety. The "emotive" method is the object of ridicule and disdain. The logic of the heart is considered to be an absurdity.

How the human personality is transformed and human thought, reflecting on the Loved One, is deeply surcharged with emotion! The Bhavana (attitude or feeling) of the heart, which is variously referred to in the *Yoga-Sutras* of Patanjali, the *Yoga-Vasishtha*, *Bhagavadgita*, *Ramayana* and other Hindu scriptures as well as in Western mystical literature, signifies a unique logic of emotions. This Bhavana, or feeling, has a peculiar value which, though able to transform the human into the divine, cannot be conceptualized and codified and produced in the form of doctrines. But it can be felt, provided one has any heart left to feel and to establish a psychic link with the unseen and the unspoken.

Love in its purest form, call it Bhakti, transcends intellect. It eludes the grasp of dialectics. It is a search for truth with an infinite passion

for an inwardness in which the Loved One ceases to be an object and becomes the subject, the life and being of the lover, always residing in him as the very soul of his soul. There is a joy unspeakable even in the pangs of such a love which sprouts, blossoms and bears fruit in the innermost recesses of the heart and enriches the soil in which it grows. Such a love opens up the inner realms of consciousness that are of the same stuff as the inscrutable Eternal and the absence of the Loved One is no barrier to a lover's tryst, for the Loved One is ever present within the lover who, though tenanted a physical body like others, has the capacity to stretch himself over cosmic abysses to envelop his dearest in the arms of his Bhavana.

A philosophic inquiry into the significance of the logic of the heart, of its feelings and emotions,

is necessary. The dry-as-dust approaches of logical positivism, empiricism and other purely intellectual philosophies seem to need the life-giving touch of the "numinous" to be better understood by men and women who have not yet ceased to be human. To save mankind from the ravages of materialism and intellectualism, it seems necessary to go beyond the truth-tables of logic and statistics into the unrecognized realms of "emotionality." For moral imperatives are not the monopoly of intellect only. Let us not forget that all 'I-you' relationships are based on a complex of emotions, that emotions have their own truth and their own logic, which cannot become non-existent merely because the doctors of philosophy and others, who nowadays organize the thoughts of men, are unable to perceive them.

Is God Responsible for Earthly Anomalies ?

(Sri Swami Rama Tirtha)

Vedanta says that God is everything. God is all in all; you are God, I am God. People ask: Are you God, am I God ? No, no; God cannot be divided, God cannot be cut, God cannot be rent asunder, God cannot be scissored. You are no part of God; if God is Infinite, then you must be the whole God, not a part of God.

Now the question is, if God is all in all, why should He put Himself in a state of affliction in one body, in a state of affluence in another body? Why should He bring plague and poverty to India and political freedom to America? Why should God make somebody the possessor of four or five billions of rupees and another poor, in a famishing, hungering state? Why should He do that? How unreasonable is He! Attempts are made even in this country (*America: where Swami Rama Tirthaji had gone as a Hindu preacher in the beginning of this century*) and in India to satisfy the questioner, and most people resort to the doctrine of Karma, the doctrine of cause and effect, the doctrine that everybody is the master of his

own destiny, that everybody creates his surroundings and environments of his own accord, and thus God is just; people make their own destiny, create their own fortune. Rama (*Swami Rama Tirthaji*) need not enter into the doctrine of Karma. This doctrine of cause and effect comes from India, and it is countenanced by Vedanta, but it concerns only the empirical universe; it concerns only the phenomenon. It does not go to the root of the question.

THE DOCTRINE OF 'KARMA'

According to the doctrine of *Karma*, which explains transmigration and all that, the circumstances of your present condition are the outcome of your past desires and actions. Thus whatever circumstances, whatever environments, whatever fate or destiny you have, that is made by your past desires, past will or wishes and your past actions. If you examine it, you will see that this doctrine simply shifts the difficulty. It does not answer the question thoroughly. Rama is not going to repudiate or demolish this doctrine. Rama

*This is the text of a discourse given by Sri Swami Rama Tirtha in America, more than half a century ago.

approves of it and supports it, but he wants to bring out the other side of the question, the other phase, which is altogether ignored by the people in America or perhaps not altogether ignored in India, but is kept in the background.

According to this doctrine of *Karma*, past actions have created the differences in your present circumstances. Then from this it follows that even in your past births, in your past lives, there was a difference in your actions, desires and whims. There were some who were sick, some who were poor and some who were rich. To what cause were the differences in your past life due? The answer is that the differences in the circumstances in your past life were due to similar differences in the life before that. And to what cause were due the differences in the third life from this? They were due to the corresponding differences in the life preceding that. This doctrine makes the difficulty a million times more complex, because according to this doctrine, we see that through all your past lives, all your past births, even back to eternity, even up to the beginning—if there be a beginning—differences were there; there were variety and conflict all along.

GOD IS ALL

Now the question is not answered; it is simply made more complex. Now the question comes with a multiplied force; it stands like this: "How is it that God from eternity should have kept up this difference? How is it that God from eternity should have made one rich at one place and another poor at another place? Why should He have made one diseased at one place and another in perfect health at another place? How unreasonable it is! How is this difference justified?" Vedanta says this was a question which it had to put to you, not you to Vedanta? This is a question which you have to answer. The burden does not lie on Vedanta. It believes in unity, oneness and, at the same time, explains this apparent variety.

For example, if there was a tyrant and he had before him five different persons, different from himself,—that man being in the place of God,

and those persons being his creatures, servants, slaves,—and if this man put one of these slaves into a dungeon, the second one into a beautiful garden, the third into a magnificent palace, the fourth into the toilet room, the fifth under a very heavy burden, if he placed on his breast the mighty Himalayas, and kept them on his bosom all the time, and so on, what would you think of such a master? Cruel, unjust master! If God be different from his creatures, and makes one nation very happy and another very wretched, and if He makes one man very wealthy and another very poor, what will you think of such a Master? Cruel, cruel! Unjust, unjust! This is the question which those who believe God to be different from mankind have to answer.

ONLY WAY OUT

Vedanta does not believe God to be far away; one has only to close his eyes and see Him within.

Now see. Here is a master who goes into the garden at one time, into the mansion at another time, into the dingy dungeon at one time, and into the toilet room some other time, goes into the kitchen himself, and lives also under a burden himself. What will you call him? Is he unjust? No, no. He would be unjust, if the people whom he kept in the dungeon, in the garden, in the mansion or in the toilet room, had been different from him; but if it is he himself who resorts to the toilet, if it is he himself who goes into the other places, if it is he himself who does all these things, then he is not unjust. All the blame is taken off him.

Thus Vedanta says, this apparent variety, this apparent conflict, will be a blame and blot on the face of God, if God were different from the people who suffer and from the people who are rich and poor. It is God Himself, it is Rama himself, it is I myself that am rich at one place, it is I myself that am in the dungeon, it is I myself that am fair, and it is I myself that am ugly; in the garden I am, and in the deserted palace I am. Whom will you blame? Even the blamer I am. There is another thing to be said in relation to this.

I IS NOT THE BODY

It is very hard to preach Vedanta in America where the word 'I' is used to denote the body or mind; the people in this country are accustomed to say, "I have a soul," and they understand by 'I,' the body, the mind, the intellect, the incarnate soul or the reincarnated self. Never, never does the man who has realized Vedanta understand by the word 'I' the body, the mind or the reincarnated self. This I am not; if I am anything, I am God.

Here are the statements: I am a king, I am a master of a horse, I am a Swami, I am an American, I am a Hindu. These statements are of a different nature from the statement "I am God." Mark the difference. In the statement "I am king" the word 'king' is like a title; "I am a master of a horse," the title 'master of a horse' is like a robe put on. When we say "I am poor," it indicates that poverty is something and I am something else; poverty is like a robe put on. Well, the Hindus say "I am God," but, beware, the word 'God' is not a title, it is not a robe; it is not an attribute that you put on, keeping to yourself the same little, false ego, and putting godliness on yourself like a robe. The Indian does not mean that, when he says "I am God." His statement is like this: "This snake is a rope." Here is a man who in the dark mistook the rope for a snake. There was a coiled rope lying on the ground, and he took it to be a snake, got frightened and fell down. Somebody comes and says, "Brother, brother, your snake is a rope."

What is the meaning of that? The meaning is that what you mistook to be a snake is not a snake; it is a rope. This is not a statement of the same sort as "I am a king." Here the word 'snake' is not an attribute; the word 'rope' is not an attribute; if you had made the statement "this snake is black," the word 'black' would have been an attribute of the word 'snake.' But when you say that the snake is a rope, the rope is not an attribute. Mark it, please. It seems to be a little difficult to grasp, but understand it once and then you have no right to bring in objections; understand it aright. "The snake is black" is one kind

of statement, and "the snake is a rope" is quite another kind of statement.

IDENTITY WITH SPIRIT

Similarly, "I am godly," or "I am an angel," is one kind of statement, and when the Hindu says, "I am God," that is another kind of statement. When he says, "I am God," it means that: "I am not the body; what you are taking me to be, that I am not. You mistake me to be flesh and blood, bones and muscles, but it is not so. I am not the bones, not the muscles, I am not the mind, nor the intellect. I am the Fountainhead, I am the real Force, the real Thing-in-Itself, the real God, the real Power. That alone I am; I am nothing else."

Again, when people wish to bring God before their tribunal, they say God did that, as if He were an ordinary person like themselves and could be brought before them and taken to task just like an ordinary person.

The cause of all these doubts and objections may be illustrated by a story.

There was an oil-vendor in India. He kept in his house a very beautiful parrot. One day this oil-vendor left his shop and went out to some place. His servant also went out on some other errand. The parrot was there in the shop. In the absence of the oil-vendor there came up a big cat. At the sight of the cat, the parrot got frightened. It was in the cage, but it got frightened and jumped up; the parrot fluttered his wings and jumped this way and that way until the cage which was hanging on the wall, slipped down and fell upon a jar full of very precious oil. The jar was broken and the oil was spilt. After a while came the oil-vendor, and being very angry, he lost his temper, seeing that his precious oil was spilt. He got annoyed with the parrot; he thought it had done some mischief; he was beyond himself with rage and could not keep his temper because the parrot had thrown down the cage upon the jar and had caused him a loss of about fifty rupees. He opened the door of the cage and just plucked up all the plumes from the head of the parrot. The parrot was made bald; no crest was left on his head. The head of the parrot was bleeding. The parrot did neither speak nor entertain the master for

two weeks. The master was very sorry for what he had done. After two weeks, there came a customer to the oil-vendor's shop. This customer was bare-headed at that time, and he was also bald. The parrot laughed a hearty laugh; it was very happy to see another companion. Then the master asked the parrot what was the cause of his hilarity, what made him full of joy, and the parrot said, as it were: "Oh, I thank God, I am not the only servant of an oil-vendor. This man also must have been the servant of an oil-vendor; otherwise, how could he lose the hair on his head, and how could he become bald, if he had not been the servant of an oil-vendor?"

Exactly the same kind of reasoning some people employ. They think that all the work they perform, all the duties they discharge, everything they do, have some kind of motive or other, which they do with some kind of selfish desire or premeditation. So they say that when God created the world, He also must have done that with some kind of motive or other, some kind of desire or other, some kind of premeditation or other. This is a mistaken way of arguing. This is making God limited. You call Him Infinity and yet you want to drag Him to the level of an ordinary human being? It won't do.

The Supreme Silence

(Sri Swami Rajeswarananda)

Enter into the shrine of Silence. Deep down in the undercurrent is the sacred shrine of Silence, the seat of the Self. It is the Kingdom of Heaven within, the inner sanctuary of one's heart, beyond all the lie of life. Silence is an unseen power, the magical key of life, the dynamics of soul, and the fountain of bliss. The blessings of silence generally remain unknown.

The worldly barque of life seems to float only on noise. The sound of life expresses only on the surface. Speech shows one's understanding. Word-knowledge is a shadow of Wordless-knowledge. It is easy to be silent in solitude and busy in the bustle. But keep the head in solitude and the hands in society. Express the silence of solitude in the world. Silence is no superficial stillness of thought or tongue or flesh. Solace is in Silence.

A silent and solid thought is indeed far more

powerful and efficacious than a loud word. Generally, a loud word is like a gunshot without a bullet. Silence is precious; it brightens the gloomy heart, elevates the fallen, softens the stubborn, and spiritualizes the gross material life.

The sound of sense is hushed in the Silence supreme. The solemn and serene peace, all alone, reigns in the sacred and solid Silence. The jewels of one's heart are safely kept in its deep mystic folds. The supreme Silence shines the same and simple beneath the scene of mortal weal and woe.

Silence is deep as eternity is; speech is shallow as time. Silence fashions great things before they emerge into the day-light of life. Silence is repose and divine state *par excellence*. Divine Light within man is the soul of the Whole. It is the sacred Silence, the immortal Wisdom, the eternal Beauty, and the Most Great Peace.

AN ASOKAN EDICT ON RELIGIOUS ATTITUDE

The increase of spiritual strength is of many forms. But the root is guarding of one's speech so as to avoid the extolling of one's own religion to the decrying of the religion of another, or speaking lightly of it without occasion or relevance. As proper occasions arise, persons of other religions should also be honoured suitably. Acting in this manner, one certainly exalts one's own religion and also helps persons of other religions. Acting in a contrary manner, one injures one's own religion and also does disservice to the religions of others. One who reveres one's own religion and disparages that of another from devotion to one's own religion and to glorify it over all other religions, does injure one's own religion most certainly.

Points to Remember

(Sri Swami Swamanda)

1. Remember: Eternal vigilance is the price of salvation.

2. Remember: Earnestness, tenacity, seriousness and application are necessary for the aspirants to advance in the spiritual path.

3. Remember always: "I am the all-pervading, immortal Brahman or the Supreme Soul."

4. Remember always God and the purpose of life.

5. Remember: Time is very precious. Time once wasted is lost for ever.

6. Remember: Without control of the senses and the mind, without self-restraint and discipline, one cannot attain God-realization.

7. Remember: Without intense dispassion and burning aspiration, and regularity in meditation, the aspirant cannot reach the goal.

8. Remember: Without reverence and obedience to Guru or the preceptor and without his grace, the aspirant cannot have success in the practice of Yoga.

9. Remember: Egoism casts delusion on man. It causes forgetfulness of good thoughts and forces him to entertain evil thoughts and do evil

actions. Eradicate egoism to its very root.

10. Remember: If dispassion wanes, if Sadhana is slackened, if meditation becomes irregular, temptations are waiting to pull you down and throw you into the dark abyss of depravity.

11. Remember: If there are natural cheerfulness, joy and peace in the face, know that the seeker is progressing in the path. If there is gloom and depression in the face behind an artificial smile, know that the aspirant is under the influence of conflict and Tamas or inertia.

12. Remember: Brahman alone is real; the world is unreal; the individual soul is identical with Brahman.

13. Remember: Dispassion and Sadhana (Vairagya and Abhyasa) are the two wings with which you can soar to the realm of eternal bliss.

14. Remember: Egoism and the outgoing senses are your real enemies. Slay them ruthlessly through self-surrender and self-restraint.

15. Remember: This world is impermanent, unreal and full of pains, sorrows, diseases and death, and that God is full of bliss, peace and wisdom. Attain Him, and be free.

Need for a Sense of Values

(Sri Jawaharlal Nehru)

When I studied physics and chemistry at Cambridge University, we had rather fixed ideas about nature and the physical world. Matter was supposed to be unchangeable in mass and capable of being moved by forces. The atom was the final indivisible piece of matter, and the picture of nature we had was of a world built with solid, indestructible materials. Then came the development of the electrical theory, in which a new type of force came in. Later came radioactivity, and the atoms ceased to be considered as indivisible units of matter, but were supposed to be composed of protons, neutrons and electrons. Another step forward came with the transmutation of elements, the dream of the old alchemists, and this led ultimately to the nuclear tech-

nology of today and the atom bomb. Atomic physics has now changed completely the old conception of the laws of nature

Communications were powerfully affected by these advances in science and technology. We live today in the jet age and even that is likely to be replaced before long by the use of atomic power. Space travel has already become a possibility to be considered

CHANGING CONDITIONS

The advance of technology led first to the old crafts becoming more intricate. With the use of electricity, a new type of change came. More and more this new technology interfered with the relationship between nature and man. Step by step, man penetrated into new realms

these tremendous changes in our environment, created by technological advance, changed our way of life and even affected our thinking.

In past ages, changes also took place, but the pace was relatively slow, and man adjusted himself to new conditions. But in recent years the pace of change has been amazingly swift, and there has been difficulty for human beings to adjust themselves to this ever-changing situation. The new situation has arisen because of this pace of change, which has no analogy in history. Man has conquered the many ills he suffered from; he need no longer be a victim of poverty or hunger or disease, if he takes advantage of modern science and technology. But, in going far towards the conquest of the external world, he has come into conflict with himself. In adding to his knowledge of the externals, he has lost grip of what he himself was. New problems and new questions arise, and we are reminded of the old injunction: "Know thyself."

CHANGING VALUES

This process of change through science and technology is not complete all over the world, but it spreads everywhere. And, as it spreads, the old gods or the old supreme values cease to have the same validity as before. Physics and mathematics lead to new conceptions which are hard to grasp, where matter disappears. Almost one might say that the solid world dissolves into some mathematical concept or illusion, something perhaps approaching the concept of Maya.

It is not surprising that this should result in an uprooting of the present generation from its old standards and values and the search for something new. How can we come to terms with this new situation? While discarding the old mysteries, we live at the edge of a new kind of mystery. The reaction of people varies. A few are driven to deeper thought and enquiry and a search for ultimate values, but most others, finding it too difficult to make any sense out of this confusion, relapse into cynicism and negative attitudes, rejecting the old patterns and standards and evolving no new ones.

NEED FOR READJUSTMENT

This process has affected the western world

much more than India as the West has advanced much more in technology and its practical applications. But in India also, the beginnings of this are visible. We labour to bring about a welfare state in India. In countries where such a state has been established, in so far as the material things of life are concerned, we see patterns of behaviour which shock the older generation. There is growing juvenile delinquency and a rejection of all set patterns and even of basic national cultures. While on the one side we see tremendous advance, on the other we notice a disintegration of society, because the cement of moral and ethical standards and patterns of behaviour gradually melts away

Whether we like it or not, this industrial and mechanized civilization must necessarily come to India. That is the only way to get rid of the curse of poverty and to ensure higher standards of living. Even spiritual progress demands some measure of material well-being. In any event, we cannot stop or reverse the current of change which science and technology have brought about in great parts of the world. The question for us to consider is whether we can retain in this process some of the basic values to which humanity has attached great importance in the past, and whether the spiritual element in life, using the word in its widest sense, can be retained or augmented, or will it fade away. Without that spiritual element, probably the disintegration of society will proceed in spite of all material advance.

SPIRITUAL CONCEPTS

The question is not whether we believe in God or gods, but whether we believe in any ultimate values. The conception of God has differed in different stages of man's growth. But, whatever it has been, it has represented the then conception of the ultimate value or reality. As man has grown, so has that conception changed and acquired new depths. But, whatever that conception might be, it represents the ultimate or absolute in that stage of society. A personal God gives place to an impersonal one, and that gives place to something else which is deeper and which the normal mind cannot grasp. The Buddha, when asked, refused to define it because it was beyond

the limits of language, and one's power of comprehension. It could only be realized in other ways. Some people call it truth and love and beauty, which, to them, represent the ultimate value. We have to get out of this three-dimensional world in order to realize what lies beyond. What ultimate values do we possess today? Without them we become superficial and trivial, and it is not through triviality that men and nations grow. It may be that out of this tremendous period of transition, a new equilibrium will be established and our highly mechanized society will throw up new standards and values, a new base of civilization, and a new conception of ultimate reality

We talk of things material and spiritual, and yet it is a little difficult to draw a line between them. Every great wave of human thought which has affected millions of human beings has something spiritual in it

I believe that the individual must have freedom to grow and I believe also that wrong means employed must necessarily produce wrong results. What in a particular context is wrong or right, may be difficult to say, because life is not very logical and is much too complicated. But deliberately discarding means for ends can neither be right nor ultimately good for the individual or the group

NATIONAL CULTURE

There is such a thing as national culture, with its roots in the nation's soil and in its history.

To uproot a national culture is to destroy the soul of that nation which made it a living entity through the ages. This is particularly true of a country like India, whose roots go deep down and whose thought has enriched her and given her strength to overcome disaster and survive even the dangers that success brings

We inherit this whole past of India, with its glory and its failures. We are part of it; we cannot, and must not, deny it. But can we live in that past? We have to live in the present and mould the future

Our ancient literature is full of magnificent thoughts which uplift us and which are true to-day as they were thousands of years ago. I am no scholar, but I have found much solace in times of trouble and difficulty, from the wisdom of our old sages as well as from the great men of other countries. Many years ago, I read some lines in an old Greek play by Euripides, and they have stuck in my memory. I shall repeat them:

"What else is wisdom?
What of men's endeavour,
Or God's high grace,
So lovely and so great?
To stand from fear set free,
To breathe and wait,
To hold a hand uplifted over hate,
And shall loveliness
Be not loved for ever?"

[Courtesy: Delhi University]

THE BANE OF FEAR AND POVERTY

Fear, I think, is probably the greatest evil, because out of fear rise conflict and violence. Violence is a reaction to fear; so also is untruth. A person who is free from fear can view things in a right perspective and can preserve a certain integrity in mind and action. Fearlessness leads to compassion and tolerance. When we think of the Buddha, it is his compassion that overwhelms us; when we think of Asoka, it is his amazing tolerance that pulls us up from our narrow creeds.

Poverty is a degradation, and the obvious reaction is to get rid of it. To talk of freedom in poverty is almost a contradiction in terms. Worst of all, poverty tends to become self-perpetuating. But too much wealth or affluence, whether in an individual or a society, has also its attendant evils. The mere piling up of material riches may lead to an emptiness in the inner life of man.

—Jawaharlal Nehru

*Sankara Jayanti Message***The Call of Sri Sankara***(Sri Swami Sivananda)*

The ringing note of the memorable mission of Sankaracharya was to break down the con-
 tual structure of relational existence and as-
 d high into the realm of the absolute Essence.
 Sankara was a spiritual rejuvenator who looked
 upon formalistic sacrificial ceremonies and
 eistic metaphysics, and who hoisted the banner
 the Advaita Vedanta which openly stand for
 e sacred truth that existence is non-dual, that
 ividuality is non-eternal, that reality is the
 e, undifferentiated mass of infinite conscious-
 es and bliss. To uproot the wrong belief in the
 called permanent reality of the world and the
 ividual, while establishing the undying truth
 the absoluteness of the Satchidananda Brahman,
 as the glorious purpose of the appearance of Sri
 Sankara.

PHILOSOPHY OF SANKARA

All spiritual practices constitute a dual basis,
 a dispassion for the scattered apparent realities
 the widespread phenomenon, and a passion for
 e everlasting Whole. The necessary purification
 the self through scientific methods of discip-
 ne is a process lying between aspiration and
 alization. The credit of tabulating systemati-
 ally these methods as *Sadhana-Chatushtaya* goes
 to Sankara. The world is a prison-house in which
 the individual soul is tightly locked up; the great-
 st pleasure is only pain and even life in the hea-
 en is only a bondage. No selfish activity of the
 world can bring permanent satisfaction. To rea-
 ze Brahman is the end of all activities, where
 lone abide bliss and wisdom that are real and
 mitless. Nothing else is worth striving after.
 The whole trouble of life arises because individuals
 ling to separative consciousness, cherish faith
 in the phantoms of one's imagination, and love the
 mocking semblances of mortal pleasure. The ideal
 of a personal ego can never be consistent with the
 natural reality of the Absolute. Even mere good-
 ness and ethics are not sufficient for the purpose
 of attaining the state of birthlessness and death-

lessness. Only the wisdom of the supreme Truth
 can save the individual, lead him to the other
 shore of the ocean of Samsara and bestow on
 him the immortal life in the Divine. The know-
 ledge of the Real turns the table round, and the
 whole universe is perceived as a dazzling reflec-
 tion of the Brahman.

REALIZATION OF THE ABSOLUTE

But Sankara was not deaf to the reli-
 gious urge in the individual. Iswara is the per-
 ception of Brahman through intellect and emotion.
 Real devotion is seeking after the essence of one's
 own Self. Personal devotion claims the reality of
 a dual existence and this can be rectified only
 by an impersonal devotion to the completeness of
 existence. Sankara's conception of Bhakti was
 Para-Bhakti which is identical with Tattwa-Jnana.

Sadhana for the realization of Brahman
 does not lie in retiring from the world but in
 renunciation of the little self. A deliberate cast-
 ing away of the ego and all personal preferences
 and interests, a divesting of oneself of all the self-
 made, superficial, imaginative cloaks, a heroic
 plunge into the consciousness of the Infinite, are
 wanted for entrance into eternal Life. To
 flee from human society is easy, but to flee from
 the lower self is difficult. Sankara exhorts
 everybody to undermine all kinds of selfish needs
 through withdrawal from the notion that indi-
 vidual consideration is all, through the negation
 of the reality of multifarious appearances and
 through silent meditation on the eternal Identity
 of the individual soul with Brahman which
 is Truth, Knowledge, Infinity and Bliss.

WAY TO TRUTH ULTIMATE

The ground of reality is the centre of your
 spiritual consciousness. The spiritual vocation of
 the individual consists solely in the finding out of
 this "real from the real," the truth which is hid-
 den in the hearts of all beings. This exalted find-
 ing of Truth necessitates, as a prerequisite, the
 abandonment of the vain and inordinate pride of

man's own little importance and moving with the expansive current of spiritual enlightenment. If Sankara's Advaita seems to be arid and impracticable, it is because man is not daring enough to face reality as it is. Sankara's philosophy is meant for the *uttama-adhikaris* or the highest class of spiritual aspirants, and it is, therefore, but becoming that Sankara included all of man's religious beliefs and his fugitive mortal views of the Eternal within his penetrating dialectical criticism which served as a cathartic to clear up the

stifling mental habits of the people and light up the dark corners in their religious practices a whole.

The way of freedom is through the expansion of the self to the fullness of infinite experience. A blazing flame of love for the Infinite is what is required of you. Offer up all that is little and limited within you, upon the altar of Jnana-Yajna for realization of the Absolute. This is the Message that Sri Sankara sought to convey to you all.

Religion and the Secular State

(From the University Education Commission Report)

For a satisfactory and successful life, a person must not only be intellectually alert but must be emotionally stable, able to endure the conflicts and tensions that life is almost certain to bring. We cannot leave to chance the emotional and ethical development of the young.

The abuse of religion has led to the secular conception of the State. It does not mean that nothing is sacred or worthy of reverence. It does not say that all our activities are profane and devoted to the sordid ideals or selfish advancement. We do not accept a purely scientific materialism as the philosophy of the State. That would be to violate our nature, our *svabhava*, our characteristic genius, our *svadharma*. Though we have no State religion, we cannot forget that a deeply religious strain has run throughout our history like a golden thread.

Even as momentary actors in the crowded and agitated stage of life, we must have some sense of the whole. Religion should come as a sense of fulfilment of this primary need of man.

In a sense, religion is the most secular of all pursuits. It starts where man is, with the facts and problems of his concrete life and goes with him wherever he is and whatever he does. No real religion will submit to separation from life. All life must be infused with the life of spirit.

Respect for other religions is a sign of true humility of spirit. God alone knows the true picture. Our individual human aperçus are shoots in the dark. The *Rig-Veda* says, "The Real is

one; sages call it by various names."

Concord is not possible so long as competing religions put forth exclusive claims to be the sole possessors of eternal truth.

What religious form we adopt is mainly determined by our nationality, by our social milieu.

There are many who feel that morality can take the place of religion. We have to understand that the great virtues of loyalty, courage, discipline and self-sacrifice may be used for good or bad ends. These are essential for a successful citizen as well as for a successful villain. What makes a man truly virtuous is the purpose for which he lives, his general outlook on life. Virtue and vice are determined by the direction in which we move, by the way in which we organize our life.

Unless morality is taken in a larger sense it is not enough. If we exclude spiritual training in our institutions, we should be untrue to our whole historical development. India has believed that when one has done one's duties as a *grihastha* (a householder), has been a good father or mother, a good provider for the family, a good citizen there is still the beauty and mystery of the universe, the meaning of life and death, the aspirations of the inner soul, that sad feeling of the wistful-minded that beyond the world of positive knowledge there is a realm of forces unseen which we can feel but never know completely.

The fundamental principles of our Constitution

call for spiritual training

Each one is at liberty to approach the Universal as it suits one's capacity and inclination. If

this is the basis of our secular State, to be secular is not to be religiously illiterate. It is to be deeply spiritual and not narrowly religious.

Importance of Spiritual Revival

(A Message by Sri Swami Sivananda for the Inauguration
of the Sivananda Institute of Yoga-Vedanta, Montreal)

There has, in recent times, been a great spiritual revival in the West. And, the sincerity, the zeal and the dynamism that have given the West phenomenal success in the field of science, industry and technology, have naturally helped seekers after Truth to take long strides towards the spiritual goal, too. What the Westerner does is sincere, thorough and methodically efficient. I am sure, therefore, that, by the Grace of the Lord, this Institute of Yoga-Vedanta will, on the very day of its inauguration, shine as a spiritual beacon-light in the West.

A word about Sri Swami Vishnudevananda. What I have said about the Western seeker after Truth applies equally to him. I have very great admiration for his zeal and enthusiasm to disseminate the most ancient knowledge of Yoga-Vedanta, his dynamism, and the methodic thoroughness with which he accomplishes whatever task he undertakes. He has been well-appointed by the Lord to imbibe the wisdom of the East and broadcast it in the West.

Thought makes the man. A sublime ideal, profound wisdom, and a philosophy of life that takes note of the innermost spiritual urges of man for perennial peace, supreme bliss and immortality,—these are of primary importance in our life here. This is Vedanta which declares that you are, in truth, the eternal, all-pervading, infinite Atma whose very nature is all-bliss, all-peace, all-wisdom. Vedanta is the boldest philosophy which at once lifts you up to sublime heights of perennial sunshine. Vedanta applied to daily life is Yoga. Life on earth is a preparation for the Life Eternal. Live your life in such a way that every moment you will proceed nearer the goal, viz., Self-realization. This is the message that will radiate from the Institute of Yoga-Vedanta. The Institute is a boon, not only to the people of the West, but to the entire world at large. May God bless Sri Yogiraj Swami Vishnudevananda and all his co-workers, with health, long life, peace, prosperity and Illumination! May God bless you all! May the Institute prosper gloriously!

RUMINATIONS

It is time that makes us mortal. It is eternity that makes us immortal. If we live in the temporal, we die. If we live in God, we live eternally. Body-consciousness is the womb of transmigration, and soul-consciousness the eternal abode of divine beatitude. —Eckhart

We should often have a reason to be ashamed of our most brilliant actions if the world could see the motives from which they spring. —Rochefoucauld

The highest purpose of art is to create an image of man that is greater than man, thus leading him to nobler realms of being. —Pasternak

Trust him little who praises all; him less who censures all; him least who is indifferent to all. —Lovater

The cruelest lies are often told in silence. A man may have sat for hours and not opened his teeth, and yet have been a disloyal friend or a vile calumniator. —Stevenson, R.L.

Essence of 'Brahma Sutras': A Synoptic View—4

Sri Sankara's Advaita Philosophy

(Sri K.S. Ramaswami Sastri)

[Continued from the Previous Issue]

'PADA' TWO

In Pada (part) I, the Sutrakara (aphorist) dealt with the Sruti (Vedic) passages which declare Brahman clearly (*spashtabrahmalinga*). In Pada II, he discusses the Vedic passages which do not clearly declare Brahman (*aspashtabrahmalinga*).

Adhikarana I, Sarvatra Prasiddhyadhikaranam (Sutras 1 to 8): It deals with the Vedic passage (*Chhandogya Upanishad*):

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत

The Sutrakara shows how the passage refers to Brahman and not to the individual soul. The sixth Sutra refers to the Gita passage (XIII-3) *Kshetrajnam chapi mam viddhi*, as also the Gita passage (XVIII):

ईश्वरः सर्वभूतानां हृद्देशेऽजु न तिष्ठति
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया

The one declares the identity of soul and Over-soul, while the other declares that God controls all souls. Sri Sankara says that 'just' as infinite ether is described as being ether in a pot, the infinite Brahman is described as the body-bound Jiva (individual soul). Sri Ramanuja says that *mam* refers to the soul and means *madatmakam* (ensouled by God as Antaryami). According to him, the soul is *anu* (atomic) in its nature and not *vibhu* (infinite).

Adhikarana II, Attradhikaranam (Sutras 9 and 10): It deals with the Vedic passage (*Katha Upanishad*):

यस्य ब्रह्म च क्षत्रं च उमे भवत ओदनः

मृत्युर्यस्योपसेचनं क इत्या वेद यत्र सः

The "eater" means God who destroys the universe when creation ends.

Adhikarana III, Guhapravishtadhikaranam (Sutras 11 and 12): It deals with the Vedic passage:

ऋतं पिबन्ती सुकृतस्य लोके गुहां प्रविष्टो परमे परार्धे

And shows that it refers to Jivatma and Paramatma, or to Sattva (Buddhi) and the individual soul.

Adhikarana IV, Antaradhikaranam (Sutras 13 to 17): It discusses the Vedic passage (*Chhandogya Upanishad*):

य एषोऽक्षिपुरुषो दृश्यते एष आत्मेति होवाचेतदमृत-
मभयमेतत् ब्रह्मेति

The reference is not to the image formed in the eyes or to the sun-god who is the presiding deity of the eyes but to God, as the adjectives *amrita* and *abhaya* (immortal and fearless) indicate God alone. He who meditates on God as having His locus or abode in the eye goes by the Devayana (the path of the gods) to the paradise above heaven (Swarga).

Adhikarana V, Antaryamyadhikaranam (Sutras 18 to 20): It discusses the passage (*Brihadaranyaka Upanishad*):

यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरः

The words *atma*, *antaryamin* and *amrita* (soul, immanent and immortal) in the passage show that the reference is to God. Sri Sankara says that the apparent difference of the Jiva and Brahman is due to Upadhi (limitation).

Adhikarana VI, Adrisyatvadhikaranam, (Sutras 21 to 23): It deals with the Vedic passage (*Mundaka Upanishad*):

यत्तददृश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादं
निर्यं विभुं सर्वगतं सुखरुमं तदव्ययं यद्भूतयोनिं
परिपश्यन्ति धीराः

The words *apanipadam*, *nityam*, *vibhum*, *sarvagatam*, *susukshmam*, *avyayam*, *dhuta yonim*, show that the reference is to God (without hands and feet, eternal, infinite, all-pervading, subtle, indestructible the cause of all).

Adhikarana VII, Vaiswanaradhikaranam (Sutras 24 to 32): It deals with the Vedic passage (*Chhandogya Upanishad*):

आत्मानमेवैवं वैश्वानरं संप्रत्यक्षेति तमेव नो ब्रूहि
It shows that the word *dyumurdha* (whose head is the sky) can apply only to God and not to fire.

'PADA' THREE

Sri Sankara says that the first Pada is the Adhibhootapada and that the Vedic words chosen for exposition were words apparently referring to the manifested universe (such as *akasa*, *prana*, *ijyoti*, etc.) and that the second Pada is Adhyatmapada and the Vedic words chosen for discussion were words apparently referring to the human body (eye, etc.). In both the foregoing Padas, the Sutrakara proved that the words referred to God. Pada III is the Adhidaivatapada and refers to Nirguna Brahman. Sri Ramanuja takes the Vedic passages discussed in it as relating to God who has name and form and infinite blissful attributes.

Adhikarana I, Dyubhavadhikaranam (Sutras 1 to 7): It refers to the Sruti passage:

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः । तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्च-
यामृतस्यैष सेतुः

The reference here is to Parabrahman as indicated by the word *atma* and the words *amritasyaishasetuh* (He is the bridge of immortality).

Adhikarana II, Bhumadhikaranam (Sutras 8 and 9): It refers to the Sruti passage (*Chhandogya Upanishad*):

भूमा त्वेव विजिज्ञासितव्यः

The adjectives used, namely, *paramanandah* and *amritam* show that the reference is to God. Everything else is limited (*atoanyadartam, alpam*).

Adhikarana III, Aksharadhikaranam (Sutras 10 to 12): It deals with the Vedic passage (*Brihadaranyaka Upanishad*):

कस्मिन् खल्वाकाश आतश्च प्रोतश्चेति स होवा-
चैतद्वै तदक्षरं

As the Akshara is said to control the sun and the moon, the passage refers to God.

Adhikarana IV, Yikshatikarmavyapadesadhikaranam (Sutras 13): It deals with the Vedic Passage (*Prashnopanishad*):

स एतस्मात् जीवघनात् परात्परं पुरुषमीक्षते
The words show that the reference is to God.

Adhikarana V, Daharadhikaranam (Sutras 14 to 21): It deals with the Vedic passage (*Chhandogya Upanishad*):

अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म
The reference is to God who can be realized in the lotus of the heart in our body which is the city of God.

Adhikarana VI, Anukrityadhikaranam (Sutras 22 and 23): It deals with the Vedic passage (*Kathopanishad*):

न तत्र सूर्यो भान्ति न चन्द्रतारकं नेमा विद्युतो
भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य
भासा सर्वमिदं विभाति

The description of the Light of all lights can only refer to God.

Adhikarana VII, Pramitadhikaranam (Sutras 24 and 25): It deals with the Vedic passage: *Angushtamatrah Purushah, madhya atmani tishtati (Kathopanishad)*. God is described here as being of the size of the thumb, as he can be realized in the chamber of the heart. The adjectives *ijyotirivadhmakah* (the smokeless light) and *ishanobhutabhavyasya* (the Lord of the past and present and future) show that the reference is to God.

Adhikarana VIII, Devatadhikaranam (Sutras 26 to 33): It shows that even the gods can meditate on the Supreme Brahman and attain liberation.

Adhikarana IX, Apasudradhikaranam (Sutras 34 to 38): It shows that a Sudra cannot study the Vedas and is not eligible for Brahma Vidya. But persons like Vidura may have done such study in previous births and that Jnana can be had by the study of Itihasas and Puranas.

Adhikarana X, Kampanadhikaranam (Sutras 39): It deals with the Vedic passage (*Kathopanishad*):

यदिदं किंच जगत् सर्वं प्राण एजति निःसृतम्

It refers to the omnipotent power of which all are in dread. The reference can hence only be to God.

Adhikarana XI, Jyotiradhikaranam (Sutra 40): It deals with the Vedic passage (*Chhandogya Upanishad*):

एष संप्रसादोऽस्माच्छरीरात् समुत्थाय परं ज्योति-
रूपसंपद्य स्वेन रूपेणाभिनिष्पद्यते

The word *paramjyoti* (supreme light) can refer only to God.

Adhikarana XII, Arthantaravyapadeshadhikaranam (Sutras 41): It refers to the Vedic passage (*Chhandogya Upanishad*):

आकाशो वै नामरूपयोर्निर्वहिता ते यदन्तरा तद-
ब्रह्म तदम् स आत्मा

The reference is not to the sky but to God as the words *Brahma* and *amritam* and *atma* prove this fact clearly.

Adhikarana XIII, Sushuptiyutkrantiyadhikaranam (Sutras 42 and 43): It discusses the Vedic passage (*Brihadaranyaka Upanishad*):

अयं पुरुषः प्राज्ञेनात्मना संपरिष्वक्तो न बाह्यं
किंचन वेद नान्तरम्

The reference here is to God because the joy which we reach in deep sleep is called the ruler of all:

सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः

(To be continued)

On Swami Sivananda and His Literature

(Dr. Frederick Spiegelberg, Ph.D.)

[Professor of Asiatic Studies, Stanford University, U.S.A.]

Great Sivananda!

You are my spiritual masseur, and for this priceless service of yours, I shall be eternally grateful to you,—and I mean "eternally" in the very proper sense of the word. You have reached me in the depths of my heart many times and with all your loving blessings which have powerfully worked their way into my life.

Your most recent personal letter to me reached, as you know, not in the way of secular mail service, but in photostatic form in the December issue of *The Divine Life* magazine. The ever-charming day-by-day accounts in the *Forest Academy Weekly* have kept some element of my awareness close to you. Thus, I never can feel that my meeting you was in any way far away and long ago. Please continue to look at me as one very near and dear to where you are.

You have eminently honoured me by the publication in book form of my students' comments on your work and I only wish to convey this great honour back to you as a thanks offering. In the meantime you continue to bless me and my students with high lifted hands constantly in my coloured slides of yours and of the enormous works you do in the Ashram. My own Forest Academy education continues efficiently with the

help of the incomparable amount of publications which I receive regularly from you. Therefore, I consider myself an enrolled student in your classes. To think of you fills me, time after time, with a tremendous joy. If my thought projections would have the power to convey any message, you would feel waves of enthusiastic good wishes and limitless gratefulness reaching you from my direction.

This letter could well grow one hundred pages long without ever exhausting the mention of all the many benefits which I derived from your publications.

Let me mention, by way of example, only a few. Your "Essence of Vedanta" has been a prescribed textbook in several of my classes and has proven to be a most valuable source-book of information on ever so many aspects of Vedanta traditions. Your monumental work, "Sadhana," is constantly used for getting answers to many points on discipline and achievement. Your "Autobiography," which I have just read this last week, is one of those very exciting autobiographies of Yogis, of which we have only too few.

It is a rare treat to be permitted to follow your path and activity through your blessed life, and our love for your personality is greatly enhanced by it.

All in all, I know, it is to a large extent due to your gracious influence that life never appears

to me as a puzzle but always as an opportunity, exciting and stimulating, and when life has meaning and purpose, one has no time to worry about death, nor does one have to hanker after so-called pleasures which are only a poor consolation for a lack of the *essential*. May you shine on and on.

Ed. Frederick Spiegelberg.

A Festival That Has No Parallel

—THE SIVANANDA LITERATURE FESTIVAL—

(Sri Swami Venkatesananda)

It is said that everything about Sri Ishna was sweet. In Sri Swami Sivananda's life, we can add to this,—everything about him is unique, too. The way he smiles, the way he greets, the way he listens, the way he speaks, the way he chides a disciple on rare occasions,—there is a unique sweetness about Sri Swami and a sweet uniqueness, too.

The unique sage has several things unique to his credit. No other saint or even 'divine being' has combined an exalted state of inward consciousness with intense dynamism, expressed through an organized world-wide institution, whose ramifying branches extend in all directions of human activity, sheltering people belonging to all nationalities, religions and pursuits of life. The most remarkable feature of Swamiji's life and mission is the supreme moral courage with which he has confronted the wayward, and, by meting out loving treatment that bespeaks of his unfailing insight into the psychology of human mind, reclaimed the worldling and offered him to God, a great devotee!

A common sight at the Ashram. And, it goes unnoticed, much less understood. But it is unique. A gentleman steps in. He is greeted by the sage with the warmth that melts the coat of reserve, suspicion and scepticism that the gentleman might be clad in. The sage evinces interest in the little ignorant man's "achievement, ideas and ideals." The sage listens. The gentleman is eased. What little "reserve" is reserved, is easily

pushed and washed down with sweetmeats and coffee. Almost half an hour has passed. The renowned Yogi of the Himalayas, reputed for his great wisdom, has not offered a word of advice or admonition! But the gentleman is not disappointed. He is preparing to leave, after meeting a "lovable" personality. Swamiji quietly slips into the visitors's hands, a few books. They go with him. He takes them home. The taste of the sweetmeats and coffee has gone. The sweetness and the majesty of the face lingers. Renewed memory tempts him to thumb through a book. A line—a word,—jumps out of the book. His eyes are glued to a paragraph. He is won, in spite of himself.

Such is the miracle worked by this ceaseless free-gift of books, freely bestowed on all, by Sri Gurudev. So fond is he of this "free department" that he never even enquires if copies have been made available to the sales section. The reason is sound. The aspirant who asks for a book is obviously on the right path; if it is not available, he will derive inspiration from some other book. But that book might serve a better purpose if it is thrust into the hands of one who does not ask for it, perhaps does not even want it (and accepts it out of courtesy—"how can I refuse it when this loving, good man offers it free?")

Gurudev's books are not printed paper. They are boons of divinity. They are the manifestations of God's Grace, of God Himself. People have used them for innumerable purposes,—besides the acquisition of knowledge and spiritual enlightenment. Some have used them as talisman to ward

off evil ! Some have used them as the silent voice of God: when they have a doubt or difficulty, they open a page, and God speaks to them through a paragraph or a sentence on that page. Some have used the books as a good friend, a perfect companion, to keep away grief, gloom and depression. Yet, others keep the books for the sake of the inspiring pictures of Sri Gurudev that they carry. If the language is alien to them, Gurudev Himself is all the more near: for, undistracted by any wordy wisdom, they can gaze straight into the picture, commune with Gurudev and be enlightened. To one and all, Sri Gurudev's book is God Incarnate, the very Image of God, even as the *Vedas*, the *Guru Granth Sahib*, the Bible and the Quran, are.

This is the idea underlying the Sivananda Literature Festival, which is to be celebrated on the Guru Purnima Day (20th July). The Manifest Divinity—Sivananda Literature—is to be looked upon, not as just printed books, but as God manifest and ready and eager to bless us, to guide us and to enlighten us.

This brilliant idea was conceived of by one who has imbibed and is literally soaked in Sivananda Literature, Sri Swami Satchidanandaji Maharaj. He is a breathing reference library. Gurudev himself, whenever he wants to know

where a particular story has been published, or an idea expressed, turns to this walking encyclopedia: and the answer is ready ! He is one of the two or three of Sri Gurudev's disciples who have read and digested every line that Gurudev has written: he has only two attachments in life,—the personal service of the Great Master, and the publication of his writings. Day and night, he lives with the Master, and the Master lives in him. He is Gurudev's worshipful Personal Secretary. He is he who carefully preserves the voluminous writings of Gurudev, protects them from rain, rats, white-ants and Ganges-floods, and, utilizing all available resources, and with the dynamic assistance of another great and glorious disciple of Sri Gurudev, Sri Swami Dayanandaji Maharaj, who is the soul of the Yoga-Vedanta Forest Academy Press, publishes and makes them available to mankind. They are the Bhagiratha of Gurudev's Jnana Ganga. To them belongs the glory for the flooding of the world with Gurudev's message today. To them belongs the glory of organising the unique

SIVANANDA LITERATURE FESTIVAL.

May Sivananda Literature purify our hearts and homes ! May Gurudev live long to shower more and more of his life-transforming blessings on us !

Vivekachudamani

(Sri Swami Narayananda)

लीनधीरपि जागर्ति जाग्रद्धर्मविवर्जितः ।

बोधो निर्वासनो यस्य स जीवन्मुक्त इष्यते ॥५२६॥

429. Whose mind is merged in Brahman and is, at the same time, alert and free from the characteristics of the waking condition, whose knowledge is untainted, he is liberated in life.

Commentary: The intelligence of one who is a Sthitaprajna (steady in the consciousness of Brahman) does not entirely lose its individuality. He does not become once for all unfit for the affairs of earthly life. He functions normally as any other. But he does not concern or identify himself with the pairs of the opposites, or the body, mind and senses and the world, and is not

affected by them. He is not affected by desires or cravings, because he is Aptakama (beyond desire). He is, therefore, called Jivanmukta or one who is liberated though embodied.

शान्ता संसारकलनः कलावानपि निष्कलः ।

यः सचित्तोऽपि निश्चिन्तः स जीवन्मुक्त इष्यते ॥४३०॥

430. He who is calm, whose worldly desires are appeased, who though (outwardly) affected by worldly changes, is never moved by them who, though possessed of a mind, is free from all cares,—such a one is called a Jivanmukta.

Commentary: A Jivanmukta is peaceful at heart. He has fulfilled all his desires. He never

is to fulfil any desire of his own, though he may function normally for the good of the world, and though his body may be subject to disease and affected by heat and cold like any other, he does not identify himself with worldly experiences. Though his mind is capable of experiencing the modifications of nature, he is not swayed by sorrow or elated by happiness, but is serene, content and blissful in the awareness of his essential divine nature.

वर्तमानेऽपि देहेस्मिच्छयावदनुवर्तिनि ।

अहन्ताममताऽभावो जीवन्मुक्तस्य लक्षणम् ॥४३१॥

431. Even though his body exists as if like a shadow, which follows him wherever he goes, the complete non-existence of 'I-ness' and 'mine-ness' is one of the characteristics of the one liberated in life.

Commentary: The Jivanmukta is unconcerned with his body and bodily modifications,

and hence his body has been compared to a shadow. 'I-ness' or 'mine-ness' being a characteristic of the body and mind, it is absent in the Jivanmukta.

अतीतानुसन्धानं भविष्यदविचारणम् ।

अत्रोदासीन्यमपि प्राप्तं जीवन्मुक्तस्य लक्षणम् ॥४३२॥

432. Not reflecting on things of the past, having no worry about what is to happen in future, having attained the state of unconcern—these are the characteristics of a Jivanmukta.

Commentary: The liberated sage is not weighed down by past experiences, because he has already transcended them. He does not bother about the future because it has nothing to do with him. He is unconcerned with what is happening around him in relation to his body and mind. For him the world exists not, though he may continue to serve the people until his body drops down.

Message to the People of South Africa

(Sri Swami Sivananda)

I rejoice to send this message to the people of South Africa, through Sri Govender. (The message was tape-recorded for relaying in South Africa through the network of the D.L. Society branches there.) There is now an intimate connection between the people of South Africa and the people of India. The bridge of Immortality links the two countries. What is this bridge of immortality? It is Divine Life. It is devotion to God. It is Dharma, righteousness. It is this that will unite the whole of mankind. Political creeds, economic dialectics, and other national and international conferences, committees and mundane organizations cannot unite mankind. It is only love of God that can unite mankind. For, God is the all-pervading Reality. He is already and eternally the connecting bond. He is the one, common consciousness that pervades all beings. In Him alone can cosmic unity be realized. This realization is the goal of Divine Life.

Divine Life is not a new religion. It is beyond all sectarian cults. It is beyond all religious dogmas and rituals. It is the fundamental principle,

the truth, that runs through all religions. Divine Life is the living element in all religions. What is Divine Life? To love all and to serve all is Divine Life. To cultivate divine virtues and to eradicate vices constitute Divine Life. To root out the baser animal instincts, and to sublimate the human element into divinity, is Divine Life. To have unshakable faith in God, to love Him with one's heart and soul, is Divine Life. Ahimsa, Satya and Brahmacharya (Truth, Love and Purity) constitute Divine Life. Divine Life can be summed up in a few words:

Serve, love, give, purify, meditate, realize.

Be good, do good, be kind, be compassionate.

Enquire "Who am I?" Know the Self, and be free.

The objects of the world cannot give you peace or happiness. You can have supreme peace and eternal bliss only in your own innermost Self or Atma. A life devoted to this Self, dedicated to the realization of this Self, is Divine Life. Have constant remembrance of God. Repeat His Name

with every breath. Spiritualize all your activities. Serve all with Atma-Bhav, feeling the presence of God in all beings. Feel that you are an instrument in the hands of the Lord. Give, give, give: this is the secret of abundance. Share what you have with others. This is Divine Life.

This message of Divine Life has already spread widely in South Africa, thanks to the wonderful saintly leaders there like Sri Srinivasan, Padayachie, Sivabakium, Bhica Chiba, Swami Brahmananda, D.N. Sodha, and so many others. All of

them and many others have come to Ananda Kutir and strengthened the bond of unity between South Africa and Sivanandanagar. There is a powerful spiritual force that unites the people of the two countries. It reveals to the world a great truth—that God and religion alone can be the basis of world peace and world unity.

May God bless Sri Govender who will shortly be establishing many additional branches of the Divine Life Society in Transvaal.

May God bless you all !

'Japji Sahib' : 3

Faith in God

(Sri Jitendranath Khullar, M.A., B.T.)

[In the foregoing passages in 'Japji Sahib,' published in the previous issue of 'The Divine Life,' were stressed the glory of the divine name, the need for cultivation of virtues and the nature of Truth. The following passages deal on the supremacy of faith in the Divine and the greatness of one who believes in the Divine Name.]

The greatness of a person who has faith in God is beyond any description. If one tries to describe it, one would repent (because, surely, one will not be able to describe it fully). That greatness cannot be put down in black and white either; that is worth contemplation. The name of Niranjana (God) is such that only a few (blessed ones) have true faith in it (or in God). [12]

The consciousness and the intelligence of the believer in God's name are (fully) awake. He is aware of the whole world. He cannot be defeated (in any field). He shall not accompany the Lord of Death (he is immortal). Such is the (glory) of the name of Niranjana, but only a few (blessed ones) have true faith in it (or in God). [13]

The path of the believer (in God's name) is without any obstacles. Honour and respect accompany him. He is above the misleading beliefs. His relation with (adherence to) Dharma is strengthened. Such is the name of Niranjana, but only a few have faith in it (or in God). [14]

The doors of salvation open up to the believer. Even his progeny becomes blessed. Through faith

in God, Gurus cross (the ocean of life and death) and help their disciples to cross it. O Nanak ! The believer need not beg (the) alms (of release from the cycle of birth and death). Such is the name of Niranjana, but only a few have true faith in it (or in God). [15]

Those who are acceptable to (beloved of) the Lord (*vide*: step 6), are blessed and honoured. They get high seats in the Court of the Lord. They enlighten the courts of kings (in this world). They concentrate on the teachings of their Guru. One might say anything, but none can fully imagine the greatness of God. There is no end to the creations of the Creator (just think !). The Dhaul (*vide*: step 8) is the Son of Duty and Mercy, for he balances the earth (on his horns) with (great) patience. If one thinks of all this, one will know the truth. How much weight does the Dhaul bear (upon himself) ? If one thinks of all this, one will know the truth. But there are countless worlds like our earth. Who is sustaining all these ? (None but God !). There are various kinds of life, of various colours and forms. Writers have tried their best to write (about these) without restraint. But who could count the creations of God, since there is no account of (end to) that ? His power, His beauty (as manifested in His creations), His benevolence,—by whom can these be known ? When He uttered a word (when He willed) the whole of the universe came into being; millions of rivers and streams began to

flow. O Lord! I am not even capable of thinking of your power and Maya (creation). How can I sacrifice myself at Your altar? Only those ac-

tions are good which you approve of. O Formless One! Thou art immortal, and self-sustained. [16]

Ashram News and Notes

With the beginning of the pilgrimage season, there is a steady influx of visitors and spiritual seekers at the Ashram; they come here to have Darshan of His Holiness Sri Swami Sivanandaji Maharaj, participate in the Satsanga, and other routine programmes, as well as have their medical needs, if any, attended to at the general diseases' and eye hospitals. Sri Swamiji Maharaj, these days, gives Darshan from 7 to 8 a.m., at the main office, when his tape-recorded dialogues, discourses, songs of instructions and Kirtans are played (please see the fourth cover). The usual prayer and Yogasan classes, of course, continue,—a supplementary feature of the latter being a series of discourses on the life and teachings of Guru Nanak, given by Sri Swami Chidanandaji during the month of May.

TREATMENT OF THE SICK

The Ashram's General Hospital has geared up itself to meet the increasing number of patients, which is usual during the summer and the monsoon months. At present, more than 80 patients, on the average, are treated every day. The medical officer, Dr. P.R. Panjabi, MBBS, is assisted by an assistant doctor, and four nursing and compounding assistants. The newly-constructed indoor ward is fitted with necessary amenities such as electric fans, etc. At times, some members of the hospital staff visit the villages of the neighbourhood and treat the patients there. In the first week of May, Dr. K. Prahlad, assistant doctor, visited a neighbouring village and treated 85 patients; subsequently, on another day, he gave further treatment to 43 patients at the same place.

The Eye Hospital, too, is providing excellent treatment to eye patients. On the average, 30 patients are examined and treated every day, while seven or more operations are performed per week. Its indoor ward is also fitted with all necessary amenities. The eye surgeon, Dr. Swami

Sivananda Hridayananda, MBBS, DO, is assisted by an efficient and adequate staff.

DISCOURSES, CELEBRATIONS

Sri Subba Rao, President of the Secunderabad Branch of the Divine Life Society, gave here a series of lectures on the *Bhagavad Gita*, from 2nd to 23rd May. He is an earnest spiritual seeker, and has distinguished himself as a scholar of Hindu spiritual literature.

The Ashram celebrated the Jayantis of Sri Sankaracharya and Bhagavan Buddha, on 13th and 22nd May, respectively.

'SACRED-THREAD' CEREMONIES

The Upanayana or the sacred-thread ceremonies of the following were performed and solemnized by the blessings of Sri Swamiji Maharaj, during the month of May:

Sri Mahendra, Sri Prakash and Sri Ashok, sons of Dr. K.G. Tejwani, of Baroda; Sri Ramanana, son of Sri Venkatappa, of Hospet; and Sri Mohan, son of Sri Ramachandra, of Hospet.

OBITUARY

Sri Ramasesha Iyer, an earnest spiritual seeker and a devout disciple of Sri Swami Sivanandaji Maharaj, who was serving the Ashram as the circulation manager of *The Divine Life*, since 1957, attained Maha-Samadhi on 30th April. He was suffering from a heart disease and was being hospitalized since a few months. He was about 60. He came in contact with Sri Swamiji in 1950, and had been a regular contributor to the funds of the Society. May his soul rest in peace!

VISITORS

General K.S. Thimayya, Chief of the Army Staff, visited the Ashram on 26th May.

The following were among the visiting Sadhaks who stayed at the Ashram during the last month: Sri and Srimati M.R. Naidoo, Pratap Kalloo, and Sri G.N. Naidoo, and family, of Durban.

Sri Rose Schmitt and Sri Helene Wolf, of

Germany, Justice J.R. Mudholkar, Judge of the Nagpur Bench of the Bombay High Court, and Srimati Padma Mudholkar, and Sri R.R. Tiwari, Advocate of the Supreme Court, are among the

new guests now staying at the Ashram.

Sri Swamiji received a party of 45 girl students, of Chandulal Nanavati Girls High School, Bombay, in the third week of May.

YOGASAN TRAINING CAMP AT VICHHIYA, SAURASHTRA

Sri Swami Bhumananda, resident-representative of the Headquarters of the Divine Life Society in Saurashtra, held a Yogasan Training Camp at Vichhiya, Saurashtra, from 19th to 26th April. The title of *Yogasana Kusala*, issued by the Yoga-Vedanta Forest Academy, Sivanandanagar, was awarded to 43 local High School students and teachers, on the conclusion of the training camp. On the last day, a competition, in Yoga exercises, by Junior students, was held, and prizes were awarded to successful competitors.

SIVANANDA LIBRARY AT AMRITSAR

A Sivananda Library has recently been opened at Amritsar, Punjab, which is already attracting a good number of spiritually-inclined readers. The Library is situated near Durgiana Temple, opposite the Blind Institute. The inauguration ceremony was performed by Sri Panna Lal, a great disciple of Sri Swami Sivanandaji Maharaj. He is the President of the Amritsar Branch of the Divine Life Society. Most of the books were donated to the Library by him.

SIVANANDA ASHRAM PUBLICATIONS OF THE MONTH

SARVAGITA SARA (Essence of All Gitas) is a priceless collection of the important teachings found in the various Gitas, embodying highly precious spiritual meditations and instructions. (With text and translation, edited by Sri Swami Sivananda; price Rs. 5; pp. 334 plus xxxviii, crown-octavo.)

SIVANANDA'S ELIXIR is a compilation, by Swami Satchidananda, of Sri Swami Sivananda's selected prayers, songs, essays, spiritual lessons, sayings, poems, stories, epistles, messages, and so on. Rs. 3; pp. 243 plus xix, cr.-8vo.)

JNANA GANGA is the most recent book of Sri Swami Sivananda's sayings on widely-ranged spiritual topics. (Rs. 2; pp. 144, demi-1[16])

BRAHMACHARYA SADHANA is a Hindi translation of Sri Swami Sivananda's *Practice of Brahmacharya*. (Translators: Swami Divyananda and Jyotirmayananda; Rs. 3; pp. 222, cr.-8vo)

SIVANANDA INSTITUTE OF YOGA-VEDANTA IN MONTREAL

Sri Swami Vishnudevananda, a direct disciple of Sri Swami Sivanandaji Maharaj, who has been actively spreading the gospel of the Master and the knowledge of Yoga-Vedanta, in particular, in the United States of America since more than a year and a half, is now proceeding to Montreal, Canada, to establish there a Sivananda Institute of Yoga-Vedanta. He proposes to stay in Canada for a year and is likely to visit different parts of that country in connection with his non-sectarian evangelic mission.

Swami Vishnudevananda, before going to Cali-

fornia (he is now staying in Hollywood) had been staying in New York since several months, where he was conducting regular classes in Yoga exercises and Vedanta. He had visited quite a few times Miami, Florida, in connection with his Yoga work. A reprint edition of Sri Swami Sivananda's *Practical Guide to Students of Yoga*, edited by him, as well as long-play gramophone records, containing Yoga Mantras (chanted by Swami Vishnudevananda), are available from Sri Marshall Davis, Candle Light Shop, 417 N.W. 20th Street, Miami 36, Florida.

Swami Vishnudevananda also proposes to publish a new work on Yoga, shortly. Before coming to New York, he had undertaken a cross-country tour, starting from San Francisco, giving demonstrations of Yoga exercises and discourses on the

spiritual teachings of India at numerous public and private meetings in various states of America. Earlier, he visited Ceylon, Malaya, Hong Kong, Indonesia and Australia.

EUROPEAN DIVINE LIFE SOCIETY

Sri Swami Sivananda.

The European Divine Life Society, now functioning from Trogen (App.), Switzerland, continues to spread the teachings of Sri Swami Sivananda as actively as ever, under the able leadership of Sri Sivananda Margarita, a great disciple of the Master. Bulletins, in French and German, containing the teachings of Sri Swamiji, are issued from time to time, besides *Synthese Universelle*, a French journal, the editor of which is Sri Sivananda Margarita. The EDLS also has systematic correspondence-courses, in French and German, on the various branches of Yoga, their subject-matter being compilations from the writings of

DR. VISWANATHAN'S VISIT

On the occasion of Dr. D.K. Viswanathan's visit to Geneva, a meeting of the EDLS was held there, on 16th May, when tape-recorded messages, songs of instructions and Kirtans of Sri Swami Sivananda were played, discourses appropriate to the occasion given, and Yogasanas demonstrated. Miss Paula Schudel, among others, took an active part in organizing the function. (Dr. D.K. Viswanathan is a close disciple of Sri Swami Sivananda, and is an adviser to the World Health Organization.)

Brief Reviews of Publications

ETERNAL VALUES FOR A CHANGING SOCIETY, by Swami Ranganathananda, published by Advaita Ashram, 4 Wellington Lane, Calcutta 13; Rs. 3; pp. 244 cr.-8vo.

Swami Ranganathananda has met a timely need through this excellent publication, by placing before the world the perennial truths which justify life, against a background of conflicting values in a rapidly changing society, pointing out to man the necessity of a reassessment of the moulding factors which had shaped his past and which proffer a portent to his future. A number of widely-ranged subjects, offering a solution to many of the present-day social, spiritual, political and economic problems, have been presented here, such as, on science, democracy and religion; law, society and the citizen; role of religion in politics; spirit of the *Upanishads*, personalities of Krishna Buddha, Sankaracharya, Ramakrishna and Vivekananda; Indian ideal of womanhood; and so on. We trust, this book will be received by the public with great interest.

EAST AND WEST SERIES: A monthly publication of Sadhu T.L. Vaswani: published from 10 Connaught Road, Poona 1; annual subscription Rs. 3.

Sadhu T.L. Vaswani is too well-known a saintly leader to need any mention. In these columns have already been referred his various writings that are made available to the public through *East and West Series*. An excellent writer, a profound mystic, and one who is extraordinarily remarkable for his deep humanity, understanding of the problems of life, and love of the values that are real, enduring and noble, Sadhu T.L. Vaswani, even at an advanced age, continues to inspire, guide and shape the thoughts of countless people all over the world. The recent numbers of *East and West Series* (48, 49, 50) are entitled *The Voice of Vivekananda*, *Paper Boats* (containing some of the exquisite spiritual meditations of Sadhu Vaswani), and *Friends of God* (dealing on the philosophy and teachings of Sufism and the lives of two Muslim saints).

Swami Sivananda's Teachings in French

(Part of a Bulletin of the European Divine Life Society, Trogen, Switzerland:

Issued by Sri Sivananda Margarita)

PRIERE

O Dieu !

Menez-nous de l'irreel au Reel,
de l'obscurite a la Lumiere,
de la mortalite a l'Immortalite,
de la haine a l'Amour,
de l'impurete a la Purete,
de la limitation a l'Infinite ,
de la faiblesse a la Force et a la Puissance,
du besoin a la Plenitude,
de la servitude a la Liberte,
de la diversite a l'Unite,
de l'imperfection a la Perfection,
de la disharmonie a l'Harmonie,
de l'ignorance a la Sagesse. OM. AMEN. AMIN.

ON NE PEUT ECHAPPER AU MAL

Dans une certaine contrée de l'Inde, où le vol de mouton était severement puni et considere comme un crime, on arreta deux freres en flagrant delit. Comme punition, les vieux du village marquerent leurs fronts au fer rouge des lettres S.T., ce qui signifiait "sheep thieves", voleurs de moutons. Puis, on les laissa partir.

Les deux freres etaient extremement malheureux, car le village entier sut l'histoire et ou qu'on les vit en public, les gens les raillaient et les enfants criaient derriere eux: "Voici les sheep thieves, les voleurs de moutons!"

Le frere aine prit cette ignominie a coeur et s'en affligea profondement. Il quitta le village et parcourut les monts et les vallees, mais ne put trouver de repos nulle part. Les marques sur son front eveillaient partout la curiosite des gens et il fut harcele de questions. Combien de temps pourra-t-il se jouer de ces enquetes? Continuellement, il devait changer de place. Sa nervosite s'accrut de jour en jour et finalement il mourut d'amertume et de frustrations. Il fut enterre dans un sol etrange et solitaire, loin de la terre chaude de son village.

Il en fut autrement du plus jeune des deux freres, qui avait decide de rester au village. "On ne peut pas echapper aux consequences de son crime", pensa-t-il, et il supporta stoiquement les insultes publiques. Il decida en lui-meme d'oublier le passe et de commencer une nouvelle vie. Pendant les mois et les annees qui suivirent, il s'etablit peu a peu avec un zele indomptable, une reputation d'honnete et d'integrite. Pour ses voisins, il fut un exemple de vertu et de bonte. Sa douleur fut guerie par le guerisseur cosmique, le Temps, et les gens finirent par oublier tout ce qui etait du passe.

Lorsque, quelques annees plus tard, un etranger vint au village et, voyant la marque S.T. sur son front, il s'enquit chez les voisins de ce que cela signifiait; on lui repondit: "C'est une tres vieille histoire, dont je ne me rappelle meme plus les details, mais cela doit etre une abreviation de "Saint", S.T."

La morale de cette histoire, c'est que par les efforts persistants un pecheur peut certainement devenir un Saint. Personne, en effect, ne peut echapper au mal ou aux resultats de ses mauvaises actions. Ils le suivront comme son ombre. Plus il pensera a son passe et plus sa conscience sera hantee par le mal. Et il menera son mental partout ou il ira.

Tres rares sont les Saints nes. L'histoire montre qu'un pecheur est un Saint de demain. Par des efforts sinceres et une volonte determinee a reussir, meme l'etre le plus vicieux peut se transformer en un Saint.

Par consequent, mes enfants, ne vous decouragez pas a cause de vos imperfections. Aussi odieux que soit votre passe, vous pouvez certainement surmonter vos imperfections par une volonte impassible et devenir un exemple lumineux de vertu et de moralite pour tous ceux qui vous entourent. Prenez courage, mes amis, et commencez votre Sadhana des ce moment meme !

Supplementary Ashram News and Notes

ANNIVERSARY OF

SIVANANDA EYE HOSPITAL

The third anniversary of the Sivananda Eye Hospital was celebrated with due *eclat*, on 29th May. During the past ten years, it may be recalled that several eye relief camps were held at Sivanandanagar, from time to time, the first one being conducted by Dr. Kailash Nath, MBBS, DO, of the U.P. Government medical service, in 1949. Subsequently, almost every year, one or more eye relief camps were held here, as and when the Ashram had the opportunity of availing the services of skilful eye surgeons such as Dr. Sivananda Adhwarayoo, MBBS, DO, and Dr. Ramjas, LCPS, DO.

The Sivananda Eye Hospital came into being when Dr. Chellamma, MBBS, DO, a distinguished eye surgeon of Madras (who is now known as Sri Swami Sivananda Hridayananda), joined the Ashram in the summer of 1956. Since then its activities have increased by leaps and bounds, and, having been equipped with latest apparatuses and a well-furnished indoor-ward, looked after by an efficient staff, the Eye Hospital has come to be regarded as one of the finest of its kind in North-Western U.P. An insurance fund of Rs. 20,000, bequeathed by the late Capt. Srivastava, of the Indian Army, besides supplementary donations received from various sources, has enabled the construction of the Eye Hospital building, and different kinds of instruments and other equipments have also been received from munificent well-wishers.

During the past year of its service, which was reviewed in its annual report, the Eye Hospital treated a total number of 6,586 patients, including 392 surgical cases. Speaking on the occasion, Sri Swami Sivanandaji Maharaj, who presided over the function, praised the great benediction of the Lord which has been fructified in one of its numerous aspects as the Eye Hospital, and extolled the spirit of service,

dedication to the spiritual path, and skill in eye-surgery of Dr. Swami Sivananda Hridayananda, surgeon-in-charge of the Hospital. Sri Swami Chidanandaji, General Secretary of the Divine Life Society, then addressed the gathering on a similar theme, and recalled how the Ashram, in its early days, with very meagre resources, had functioned, while keeping its ideal of public service always in view, and how that ideal has today come to be amply fulfilled in various ways, the Eye Hospital being one of the strikingly eloquent examples.

Among the other items of the programme were music performances and prayers. The participants were also treated to a special dinner.

ANNIVERSARY OF

ST. KUMARAGURUPARAR

The anniversary of Saint Kumaraguruparar, one of the greatest interpreters of the Saiva-Siddhanta philosophy, who lived during the seventeenth century, was observed at the Ashram, on 24th May, with a special Puja at the Viswanath Mandir, common prayers, and feeding of Mahatmas. Speaking on the occasion, Sri Swami Sivanandaji Maharaj, who, incidentally, was born in the same district as Saint Kumaraguruparar, gave a brief outline of the Saiva-Siddhanta philosophy, and eulogized the greatness of the saint and his contribution to the enrichment of the spiritual culture of India.

It may be recalled that the anniversary of Saint Kumaraguruparar is regularly observed at Sivanandanagar since a few years. The idea was originally mooted by His Holiness Sri Kasivasi Arulnandi Tambiran, of Tiruppanandal Adhinam, Dist. Tanjore, who is a great devotee of the saint and a supporter of spiritual causes. The expenses for the occasion are met from the interest accrued from a sum specially deposited by him for the purpose.

Sivananda Literature Festival

Blessed Immortal Self,
Salutations.

1st June 1959

Your good self is aware that the main purpose of the divine mission of Sri Swami Sivanandaji Maharaj is world-wide dissemination of spiritual knowledge. This is being dynamically carried on since more than three decades through a spontaneous flow of Sivananda Literature, spread all over the world through countless publications.

As an eminent author of nearly three hundred works on the various facets of religion, philosophy, Yoga, education, health, and other allied subjects, Sri Swami Sivananda has won universal appreciation. "Truth is one; sages call it by different names." The intensity and the comprehensiveness of the revelation of truth depend on the reality of realization and the expressive vividness of the saintly interpreter's intuition. In the inspiring, priceless Sivananda Literature are fulfilled both these requirements.

To commemorate the unique contribution of the Universal Teacher Sri Swami Sivananda to the spiritual literature of the world and to celebrate his great service to humanity thus effected, the Sivananda Literature Research Institute proposes to present to His Holiness a Commemoration Volume on the forthcoming Guru Purnima Day (20th July), on the occasion of the Sivananda Literature Festival, to participate in which we cordially invite your good self to Sivanandanagar.

We would very much appreciate if you could send us an article (together with a copy of your photograph, if you have not sent us one earlier) for inclusion in the Commemoration Volume, at the earliest. The subjects the article might deal with could include special aspects of Sri Swami Sivananda's contribution to: (1) the enrichment of the world's spiritual literature, (2) the moulding of modern thought, (3) the promotion of world peace through mutual understanding and goodwill among nations, self-culture and religious harmony, (4) the regeneration of the human nature through particular, effective means, (5) the mass spiritual enlightenment through the interpretation of the ancient teachings in the spirit of the new age, (6) the evolution of a synthetic, universal spiritual outlook, (7) or the particular influence of any of the works of Sri Swami Sivananda as to how it had helped to transform the life of the reader, substantiated by relevant quotations in details,—and so on. The article may otherwise deal exclusively with the philosophy and teachings of Swami Sivananda.

The contribution might also be in the form of poetical compositions besides or in lieu of general articles on the Sivananda Literature, individually or collectively dealt with. Contributions are also acceptable in languages other than English.

N.B. All communications may be addressed to the President, Sivananda Literature Research Institute.

Your humble Sevak,

SWAMI DAYANANDA

Secretary

SIVANANDA LITERATURE RESEARCH INSTITUTE

INITIATIONS

The following have been given Mantra initiation by Sri Swami Sivanandaji Maharaj since after May 1957:

BRAHMACHARIS

Sri Bhimasena Rao, Berhampore; Brijlal Sachdev, Dehra Dun; Krishna Chandra Gupta, Modigar; K.P.G. Menon, Bombay; and Jaya Prakash, Allahabad.

'HOUSEHOLDERS'

Sri A. Somaraju, Andhra Pradesh, N.J. Navata, Madhya Pradesh; Navanit N. Mehta, Akola; Jay Kumar Nagia, Allahabad; Amarnath, Delhi; Jagdishwar Nath Saksena, Tatanagar; Jamna Shankar, Mathura; K.K. Dar, New Delhi; P.V. Subba Rao and Satyanarayana Rao, Hyderabad; Ari Chand Mitra, Pilibhit; T.N. Ramachandran, New Delhi; Dr. Prahlad, Bellary; Inder Paul Vasani, Delhi; Bhupendranath Majumdar, Calcutta; Allu Singh, Patna; Rajan, Delhi; B.R. Naik, Patna; Siddheshwar Nath, Patna; Desraj Mahendru, New Delhi; N. Rami Reddi, Guntur; Veda Giri, Madras; Viswanath Prasad Varma, Patna;

Sri Michael Levien, Pretoria; Ramanand Suri, Delhi; G. Panduranga, Guntur; Seshayya, Andhra Pradesh; Raghunandan Ramdas, Natal, South Africa; Paramanand, Gurgaon; C. Subramania Aidu, Venkatagiri; Atma Ram Suri, Delhi; Ram Charan Das, Karnal; Chandra Bhan, Punjab; S. Chandrasekharaiah, Mysore; D. Kumar, Delhi; Suru Bux, Patiala; Atma Ram, New Delhi; Gopal Singh, Arrah; Jitav Singh, Gaya; V.E. Eradi, Calicut; J.T. Mahatani, Poona; Dev Narain Rajwansi, Durban; Dhimraj Durga Prasad, Durban;

Dr. P.K. Chatterjee, Germany; B.N. Kaul, New Delhi; P.D. Narayana Chettiar, Tanjore; Krishnamurthi, Dehra Dun; Om Prakash, Rajgir; and M.R. Naidu, Durban.

LADIES

Mrs. B.N. Kaul, New Delhi; Kamala Mansukhani, Bombay; Bhagavanti Shipahimalal, New Delhi; Miss K. Kwang, Penang; Indira Devi; Mrs. Ramaswamy; Mrs. Saligram; Shyama Razdan, Delhi; Mrs. Atma Ram Suri, Delhi; Swadeshi, Amritsar; Mrs. A.K. Dar, Delhi; Dr. Padma Mudholkar, Nagpur; Prabha Banerji, Varanasi; Mrs. Richard Knight, London; Rajeswari, Delhi; Mrs. H. Dittmann, Hongkong; and Mrs. Sethu, Ernakulam.

SANYASINS

The following have been initiated into the order of Sannyasa by Sri Swami Sivanandaji Maharaj since after May, 1957, and are now known as: Swami Ramananda (Rajalakshmi); Ramananda (Ramdas); Mahadevananda; Adwaitananda; Rajeswarananda; Vasudevananda; Pavitrananda; Vasantananda; Omtatsatananda; Premananda (Prem Chaitanya); Sraddhananda; Brahmananda (Michael Levien); Nityananda; Murugananda; Mata Sraddhananda; Sivasankarananda; Jnanananda; Brahmaswarupananda; Hariharananda; Durgananda; Ramachandrananda; Mahendrananda; Vidyananda; Jnanananda (Nagalingaswami); Dheerananda; Premananda (Joe Gnillka); Lalitananda; Ramachandrananda (Sankara Narayana); Vitthalananda; Ramakrishnananda; and Aseshananda.

IMPORTANT NOTICE

It has come to our notice that one Gopal or Gopal Prasad Singh is going about calling himself Swami Bhaskarananda and posing as a Sannyasi and pretending to be a representative of H.H. Sri Swami Sivanandaji and the Divine Life Society. He is cheating the public in various cunning ways and also collecting funds in the name of His Holiness and the D.L. Society. Though he took 'diksha' at Sivanandashram sometime back, he vehemently rejected the cloth later and deserted the order. He is no longer a Sadhu or Sannyasi and is not connected in any way with Sri Swami Sivanandaji, or the Sivananda Ashram, or the Divine Life Society.

We wish to inform hereby all the devotees of Sri Swamiji Maharaj as well as all the members and associates of the Divine Life Society and its Branches that the said Bhaskarananda 'alias' Gopal Prasad Singh is an impostor who is swindling the public by falsehood and misrepresentation. We take this opportunity to make it clear to all that we never send any representative of ours for outside work without a proper authorization signed either by the President or the Secretary of the D.L. Society, with its official stamp thereon. —Secretary, Divine Life Society.

GURU PURNIMA

The disciples of Sri Swami Sivanandaji Maharaj and spiritual seekers, in general, are requested to participate in the holy Guru Purnima celebrations at Sivanandanagar on 20th July (after having informed the Secretary of the Divine Life Society). Since time immemorial, the Guru Purnima has been the most sacred occasion for the renewal of the Guru-disciple relationship, when worship is also offered to all Brahma Vidya Gurus and Sri Krishna Dwaipayana Vyasa, in particular. Besides the customary worship of one's personal Guru, the disciple, on this occasion, dedicates himself to the realization of the ideals exemplified by the preceptor as well as for the carrying out of his behests. Disciples of Sri Swamiji Maharaj and Branches of the Divine Life Society may celebrate the occasion by holding prayer meeting conducting Guru Puja, and especially by the publication of any of the works of Sri Gurudev, or by printing and free distribution of leaflets containing his teachings.

Voluntary contributions towards the Guru Purnima celebration, or to the Jnana Yajna (publications) or any other fund will be thankfully accepted by the Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

TEACHINGS OF THE MASTER DIRECTLY IMPARTED

A number of recorded speeches, dialogues, songs and Kirtans of Sri Swami Sivanandaji Maharaj, presenting the cream of his teachings and giving a vivid depiction of his conversations with visitors and disciples, as well as his enchanting, melodious tunes, stringing out the pearls of spiritual instructions, have been tape-recorded and are available for re-recording. The following are the titles of the tapes which have been recently recorded:

(1) *Goal of Life*, (2) *A Morning With Swami Sivananda: A One-Act Play*, (3) *Bhakti Yoga*, (4) *Sivananda, the Darling of Children: A One-Act Play*, (5) *Vedanta for Modern Man*, (6) *Sivananda Gita: Autobiography*, (7) *Light-Power-Wisdom*, and (8) *Ananda Gita: Conversations on Yoga and Vedanta*.

Each of the above is of 900 ft. length (one spool), except No. 8, which is 2700 ft. (three spools), and Nos. 3 and 5, which are 1800 ft. each.

Those who wish to have copies of these may send the required length of tapes or come to the Ashram with a tape-recorder. The recording of the above-mentioned has been done in Philips Tape-Recorder (Type EL3511), speed 3¾ feet per second.

Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

WELCOME TO YOUR SPIRITUAL HOME

From the nucleus of the four-room *Ananda Kutir*, where Sri Swami Sivanandaji Maharaj inaugurated his Divine Life Mission 25 years ago, Sivanandanagar has now grown into a world-wide organization of dynamic spiritual activities, with numerous departments and residential quarters, where students of Yoga from various parts of India and the world at large pursue their respective paths of evolution under expert guidance, and live in the saintly company of Sri Swami Sivanandaji Maharaj. Many spiritual seekers, who spend their holidays at Sivanandanagar and some of whom who have settled down here after retirement, have built their residential quarters in their own names or in the memory of their relations. Anyone is welcome to construct here their rooms (a single room costs Rs. 2,500) and extend their home into the spiritual abode of Sri Gurudev. Details for construction of rooms have been published in the July 1958 issue of *The Divine Life*, and could be obtained from the Secretary, Divine Life Society.

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